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THE
'CONFESSION
OF THE
FAITH and DOCTRINE,
Beleeved and Professed be the
PROTESTANTES
Of SCOTLAND,

Exhibited to the Eftatis of the fame in Parlia-
ment, and be their publick votis authorized, as
a Doctrine grounded upon the infallible
VVord of GOD.

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THE
CONFESSION
OF THE
FAITH and DOCTRINE
PROTESTANTES
OF SCOTLAND
Exhibited at the Close of the year 1590
and their publick vote, touching
a Doctrine grounded upon the intell.

ADDITION
By the same Author, Printed in the year 1600

THE CONFESSION

OF THE

FAITH and DOCTRINE,

Beleeved and Professed be the Protestantes of *Scotland*, exhibited to the Estat of the same in Parliament, and be their publick votis authorized, as a Doctrine grounded upon the infallible Word of GOD.

1. Of God.



WE confesse and acknowledge ane only GOD, to whom onelie we must cleaue, whome onelie we must serue, whom onelie we must worship, and in whom onelie we must put our trust. Who is Eternal, Infinit, Vnmeasurable, Incomprehensible, Omnipotent, Invisible, and in substance, and yet distinct in three personis, the Father, the Sonne, & the holy Ghost. Be whom we confesse and beleue all thingis in heauen and earth, aswel

Visible as Invisible, to haue bene created, to be reteined in their being, and to be ruled and guyded be his inscrutable Providence, to sik end, as his Eternal Widdome, Goodnes, and Iustice hes appoynted them, to the manifestation of his awin glorie.

Deut. 6. 4.
1 Cor. 8. 6.
Esay 44. 5.
6.
Tim. 1. 27.
1 Kin. 8. 17.
2 Chro. 8.
18.
Psal. 139.
7. 8.
Gen. 17. 1.
1 Tim. 6.
15. 16.
Ex. 3. 14, 15.
Mat. 28. 19.
1 Ioh. 5. 7.
Gen. 1. 1.
He. 11. 3.
A.C. 17. 28.
Pro. 16. 4.

2. Of the Creationn of man.

WE confesse and acknowledge, this our GOD to haue created man, to wit, our first father *Adam*, to his awin Image and similitude, to whome he gaue wisedome, Lordship, Iustice, Free-wil, and cleir knowledge of him selfe, sa that in the haill nature of man, there culd be noted no imperfection. Fra quhilk honour and perfection, man and woman did bothe fall: the woman being deceived be the Serpent, and man obeying the voyce of the woman, both conspyring against the Soveraigne Maiestie of GOD, who in expressed words had before threatned death, gif they presumed to eat of the forbidden tree.

Gen. 1. 26.
27. 28. &c.
Col. 3. 10.
Eph. 4. 24.
Gen. 3. 6.
Gen. 2. 17.

3. Of Original sin.

BE quhilk transgression, commonlie called Original sinne, wes the Image of GOD vtterlie defaced in man, and he and his posteritie of nature become Enemies to GOD, slaves to Sathan, and servandis vnto sin. In samekle that death everlasting hes had, and fall haue power and dominion, over all that haue not been, ar not, or sal not be regenerated from aboue, quhilk regeneration is wrocht be the power of the holie Ghost, working in the hartes

Psal. 51. 7.
Rom. 5. 10.
Rom. 7. 5.
2 Th. 2. 26.
Ep. 2. 1, 2, 3.
Rom. 9. 14.
21.
Rom. 6. 23

King James the Sext,

of the elect of God, an assured faith in the promise of God, revealed to vs in his word, be quihilk Faith we apprehend Christ Iesus, with the graces and benefites promised in him.

4 Of the Revelationn of the promise.

FOR this we constantly beleue, that God, after the feirfull and horrible defectioun of man fra his obedience, did seek *Adam* again, call upon him, rebuke his sin, convict him of the same, and in the end made vnto him ane most joyfull promise, to wit, that the seed of the woman suld break down the Serpents head, that is, he suld destroy the works of the devill. Quhilk promise, as it was repeated, and made mair cleare from time to time: so was it imbraced with joy, and maist constantly received of al the faithfull, from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the incarnation of Christ Iesus, all (we meane the faithfull Fathers vnder the Law) did see the joyfull daie of Christ Iesus, and did rejoyce.

5 The continuance, increase and preservatioun of the Kirk.

WE maist constantly beleue, that God preserved, instructed, multiplied, honoured, decored, and from death called to life, his Kirk in all ages fra *Adam*, till the cumming of Christ Iesus in the flesh. For *Abraham* he called from his Fathers cuntry, him he instructed, his seede he multiplied, the same he marvailousslie preserved, and mair marvailousslie delivered, from the bondage and tyrannie of *Pharaoh*, to them he gaue his Lawes, constitutions and ceremonies, them he possessed in the Land of *Canaan*, to them after Iudges and after *Saul*, he gave *David* to be King, to whome hee made promise, that of the fruite of his loynes suld ane sit for ever vpon his Regall seat. To this same people from time to time he sent Prophets, to reduce them to the right way of their God: from the quhilk oftentimes they declined, be Idolatry. And albeit that for their stubborn contempt of Iustice, he was compelled to give them in the hands of their enimies, as befor was threatned be the mouth of *Moses*, in sa meikle that the haly Cittie was destroyed, the Temple burnt with fire, and the hail Land left desolate the space of lxx zeares: Zit of mercy did he reduce them again to *Ierusalem*, where the Cittie and Temple were reedified, and they against all temptations and assaults of Sathan did abide, till the Messias come, according to the promise.

6 Of the Incarnation of Christ Iesus.

QWHEN the fulnes of time came, God sent his Sonne, his eternal Wisdom, the substance of his awin glory in this world, quha tuke the nature of man-head of the substance of woman, to wit, of a Virgine, and that be operatioun of the holie Ghost: And so was born the just seede of *David*, the Angell of the great counsell of God, the very Messias promised, whome we confesse and acknowledge *Emmanuel*, very God and very man, two perfit natures vnited, and joyned in one persoun. Be quhilk our Confessioun we condemn the damnable and pestilent heresies of *Arrius*, *Marcion*, *Eutyches*, *Nestorius*,

First Parliament xv. of Decemb. 1567. 5

Nestorius, and sik vthers, as either did deny the eternity of his godhead or the veritie of his humane nature, or confounded them, or zet devided them.

7. Why it behooved the Mediator to be very God and very man.

WE acknowledge and confesse, that this maist wonderous conjunction betwixt the God-head and the man-head in Christ Jesus, did proceed from the eternal and immutable decree of God, from quhilk all our Salvation springs and depends.

8. Election.

FOr that same eternal God and Father, who of meere grace elected us in Christ Jesus his son, before the foundation of the world was laide; appointed him to be our head, our brother, our pastor, and great Bishop of our fauls. But because that the enimitie betwixt the justice of God & our sins was sik, that na flesh be it self culd, or might have attained vnto God. It behooved that the Son of God suld descend unto us, and tak himself a body of our body, flesh of our flesh; and bone of our bones; and so become the Mediator betwixt God and man, giving power to so many as beleue in him to be the sons of God, as himself dois witness. I pas up to my father, and unto zour father; to my God, and unto zour God. Be quhilk maist holy fraternitie, quhatsoever we have tynt in *Adam*, is restored unto us again. And for this cause, ar we not affrayed to call God our father, not sa meikle because he hes created us (quhilk we have common with the reprobate) as for that, that he hes given to us his only son, to be our brother, & given vnto vs grace, to acknowledge & imbrace him for our onlie Mediatour as before is said. It behooved farther the Messias and Redemer to be very God, & very man; because he wes to underlie the punishment due for our transgressions; & to present himselfe in the presence of his fathers judgement, as in our persone, to suffer for our transgression & inobedience, be death to overcome him that wes author of death. Bot because the only god-head culd not suffer death, neither zit culd the onlie man-head overcome the famin, he joynd both togither in one persone, that the imbecillitie of the ane, suld suffer & be subject to death, (quhilk we had deserved) and the infinit & invincible power of the vther, to wit, of the God-head; suld triumph and purchesse to us life, libertie and perpetual victory: and so we confesse, and maist undoubtedly beleue.

9. Christs Death, passion and Burial.

That our Lord Jesus offered himselfe a voluntary sacrifice unto his father for us, that he suffered contradiction of sinners, that he was wounded & plagued for our transgressions, that he being the clean innocent lamb of God, was damned in the presence of ane earthlie Judge, that we suld be abolved befor the tribunal seat of our God. That he suffered not onlie the cruel death of the cross (quhilk was accused be the sentence of God) but also that he suffered for a season the wrath of his father, quhilk sinners had deserved. Bot zit we avow that he remained the only welbeloved & blessed son of his father, even in the middest of his anguish and torment, quhilk he suffered in bodie and faul, to make the full satisfaction for

Eph: 1: 3;
4, 5, 6;

Eph: 1: 11;
Mat: 5: 34
Eph: 1: 21;

Heb: 2: 7, 8;
Gal: 2: 21;
Heb: 13: 20;

1 pet: 2: 24;
Gal: 1: 30;
Gal: 1: 43;
1 Tim: 2: 5;

Joh: 1: 12;
Joh: 20: 17
Rom: 5: 17,

18, 19;
Rom: 8: 14;
Gal: 4: 5, 6;

Act: 17: 26;
Heb: 2: 11,

12;
1 pet: 3: 18;
Eph: 3: 3;

Act: 2: 24;
1 Joh: 1: 2;
Act: 20: 28;

1 Tim: 3: 16;
Joh: 3: 16;

Heb: 10:
1, 2; 12:
Eph: 3: 3;

Heb: 12: 3;
Joh: 1: 12;
Mat: 26: 11

Deut: 21: 23;
Mar: 14: 1, 2;
Gal: 3: 13

Lev: 24: 17, 21;
1, 2;
Mat: 26: 38;

2 Cor: 5:
Heb: 9: 11;
Heb: 10: 31

the sins of the people. After the quhilk we confess and avow, that there remains na other sacrifice for sin, quhilk gif ony affirm, we nathing doubt to avow, that they ar blasphemous against Christs death, and the everlasting purgatioun and satisfacioun, purchased to us by the same.

10. Resurrection.

We undoubtedly beleve, that in samekle as it wes impossible, that the dolours of death suld reteine in bondage the author of life, that our Lord Jesus crucified, dead & buried, quha descended into hell, did rise again for justificatioun, and destroying of him quha was the author of death, brocht life again to us, that wer subject to death, and to the bondage of the same. We knaw that his resurrection, wes confirmed be the testimonie of his very enemies, be the resurrection of the dead, quha is Sepulchres did open, and they did rise, and appeared to mony, within the Citie of Jerusalem. It wes also confirmed be the testimonie of his angels, and be the senses & judgements of his Apostles, and of others, quha had conversatioun, and did eate and drink with him after his resurrection.

11. Ascension.

We nathing doubt, but the selfe same bodie, quhilk was born of the Virgine, was crucified, dead, and buried; & quhilk did rise again, did ascend into the heavens, for the accomplishment of all things: quhere in our names, and for our comfort, he hes received all power in heaven & earth, quhere he sittes at the right hand of the Father in augurate in his Kingdome, Advocate & ony Mediator for us. Quhilk glorie, honour, & prerogative, he alone amonges the brethren sal posses, till that all his enemies be made his futeftule, as that we undoubtedly beleve, they sal be in the final judgement: To the execution whereof we certainly beleve, that the same our Lord Jesus sal visibly returne, as that he wes seen to ascend. And then we firmly beleue, that the time of refreshing and restitution of all things sal cum, in sa mekle that thir, that fra the beginning have suffered violence, injurie, & wrong, for righteousness sake, sal inherit that blessed immortallie promised fra the beginning. Bot contrariwise the stubborn, inobedient, cruel oppressours, sik hie persons, idolaters, & all such sortes of vnfaithful, sal be cast in the dungeoun of viter darkness, where the worme sal not die, neither zit their fire sal be extinguished. The remembrance of quhilk day, & of the judgement to be executed in the same, is not only to us ane brydle, quhereby our carnal lustes are refrained, bot als a sik inestimable comfort, that nether may the threatening of worldly Princes, nether zit the fear of temporal death & present danger, move us to renunce and forsake that blessed societie, quhilk we the members have with our head & onlie Mediator, Christ Jesus, whom we confess and avow to be the Meffias promised, the onlie head of his Kirk, our just Lawgiuer, our onlie hie Priest, Advocate, & Mediator. In quhilk honours and offices, gif man or angel presume to intruse themself, we viterly detest and abhorre them, as blasphemous to our Sovereigne and supreme Governour Christ Jesus.

Faith

12 Faith in the holy Ghost.

THIS our Faith, and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural powers within vs, bot is the inspiration of the holy Ghost: whome we confesse GOD equall with the Father, and with his Sonne, quha sanctifyis vs, and brings vs in al veritie be his awin operation, without whome we sulde remaine for ever enemies to GOD, and ignorant of his Sonne Christ Iesus. For of nature we are so dead, so blind, and so peruerse, that nether can we feil when we ar pricked, see the licht when it shines, nor assent to the will of God when it is reuered, vnles the Spirit of the Lord Iesus quicken that quhilk is dead, remoue the darknesse from our myndes, and bowe our stubburne hearts to the obedience of his blessed will. And so as we confesse, that God the Father created vs, when we were now as his Sonne our LORD IESVS redeemed vs, when we were enemies to him: so also do we confesse that the holy Ghost doth sanctifie and regenerat vs, without all respect of any merite proceeding from vs, be it before, or be it after our regeneration. To speak this ane thing zit in our plaine words: As we willingly spoyle our selues of all honour, and glorie of our awin creation, and redemption: so do we also of our Regeneration & Sanctification: for of our selues we ar not sufficient to think one gude thocht, bot he quha hes begun the wark in vs, is onlie he that continewis vs in the same, to the praise and glorie of his vnderferued grace.

Mat. 28. 17
Ioh. 14. 26
Ioh. 15. 26
Ioh. 14. 11.
Act. 5. 4.
Ioh. 14. 13
Col. 2. 13
Ephes. 2. 1
Ioh. 9. 39.
Revel. 3. 17
Mat. 17. 17
Mar. 9. 19.
Luk. 9. 41
Ioh. 6. 69
Mic. 7. 8
1 King. 8
58
Psa. 100. 3
Rom. 5. 10
Ioh. 3. 5
Titus 3. 5
Rom. 5. 8
Phil. 3. 9
Phil. 1. 6
2 Cor. 3. 5
Eph. 1. 6

14 The cause of gude warkes.

SA that the cause of gude warkes, we confesse to be not our free will, bot the Spirit of the LORD IESVS, who dwelling in our hearts be trewe faith, bringis furth sik warkes, as God has prepared for us to walke in. For this wee maist boldelie affirme, that blasphemy it is to say, that Christ abydes in the heartes of sik, as in whome there is no Spinite of sanctification. And therefore we feir not to affirme, that murderers, oppressers, cruel persecuters, adulterers, huremongers, filthy persons, Idolaters, drunkards, thienes, and all workers of iniquity, haue nether trew faith, nether any portion of the Spirit of the LORD IESVS: so long as obstinatlie they continew in their wickednes. For how soone that ever the Spirit of the Lord Iesus (quhilk Gods elect children receiue be trew faith) takes possession in the heart of any man, so soone dois he regenerate & renew the same man. So that he begins to hat that quhilk before he loved, & begins to love that quhilk befor he hated, & fra thine cummis, that continuall battell, quhilk is betwixt the flesh and the Spirit in Gods Children: till the flesh and natural man, according to the awin corruption, lustes for things pleisand and delectable vnto the self, and grudges in aduersity, is lysted up in prosperity, and at every moment is prone to offend the maiestie of God. Bot the Spinite of God, quhilk giues witness to our Spinite, that we are the Sonnes of God, makis vs to resist filthie pleasures, and to groane in Gods presence, for deliuerance fra this bondage of corruption: And finally to triumph over sin, that it reigne not in our mortall bodyis. This battell hes not the carnal men, being destitute of Gods Spinite,

Eph. 2. 10
Phil. 2. 13
Iohn. 14. 5
Rom. 8. 9
Rom. 2. 15
15. 17. 22.
Gal. 5. 17
Rom. 8. 16
Rom. 7. 24
Rom. 8. 22
Rom. 6. 12
Eph. 4. 17
18. 19.

bot

but dois followe and obey sinne with greedines, and without repentance, euen as the Devill, and their corrupt lustes do prick them. Bot the sonnes of God, as before wes said, dois secht against sinne, dois sob and murne, when they perceiue themselues tempted in iniquitie: & gif they fall, they rise againe with earnest and vnfaigned repentance, and thir thingis they do not be their awin power, bot be the power of the Lord IESVS, without whom they were able to do nothing.

15 *What warkes are reputed gude befor God.*

WE confesse and acknowledge, that God hes given to man his holy Law, in quhilk not only ar forbidden all sik warkes as displeis and offend his godly Majestie, but als wa ar commanded al sik as pleis him, and as he hes promised to rewaird. And thir warkes be of twa sortes. The ane are done to the honour of God, the vther to the profit of our Nichtbouris: and both haue the reveiled will of God for their assurance. To haue ane God, to worship and honour him, to call vpon him in all our troubles, reverence his holy name, to heare his word, to beleue the same, to communicate with his holy Sacraments are the warkes of the first Tabill. To honour Father, Mother, Princes, Rulers, and superiour powers: to loue them, to support them, zea to obey their charges (not repugning to the commaundement of God) to saue the liues of Innocents, to repress tyrannie, to defend the oppressed, to keep our bodies cleane and halie, to liue in sobernes and temperance, to deall justlie with all men both in word and deed: and finally, to repress all appetite of our Nichtbouris hurt, are the gude warkes of the secund Tabill, quhilk are maist pleising and acceptabill unto God, as thir warkes that are commanded be himselfe. The contrary quhair of, is sinne maist odious, quhilk alwayes displeis him, and provokes him to anger. As not to call upon him alone, when we haue need, nor to hear his word with reverence, to contemne and despise it, to haue or worship Idols, to maintene and defend Idolatrie, lichtlie to esteeme the reverend name of God, to prophane, abuse or contemne the Sacraments of Christ Iesus, to disobey or resist ony that God hes placed in Authoritie (quhill they passe not over the boundes of their office) to murder, or to consent thereto, to beare hatred, or to let Innocent blude be sched, gif wee may withstand it. And finally, the transgression of ony vther commaundement in the first or secund Tabill: we confesse and affirme to be sinne, by the quhilk Gods anger and displeisure is kindled against the proud vnthankful warld. So that gude warkes we affirme to be thir onlie, that are done in faith, and at Gods commaundement, quha in his Lawe hes expressed what the thingis be that pleis him. And evill warkis we affirme not only thir that expressly ar done against Gods commaundement: bot thir als wa that in matteris of Religioun, and worshipping of God, hes na vther assurance but the inventioun and opinioun of man: quhilk God fra the beginning hes ever rejected, as be the Prophet *Esay*, and be our Maister CHRIST IESVS we ar taught in thir words: *In vain do they worship me, teaching for doctrines the precepts of men.*

16. *The perfection of the Law, and the imperfection of Man.*

THe Law of God we confesse and acknowledge maist just, maist equal, maist halie, and maist perfite commaunding thir thingis, quhilk being wrocht in perfection, were abill to give life; and abill to bring man to eternal felicitie. Bot our nature is sa corrupt, sa weake, and sa unperfite, that we are never abill to fulfil the warkes of the Law in perfection. Zea, gif we say we have na sinne, evin after we are regenerated, we deceive ourselues, & the veritie of God is not in us. And therefore, it behoovis vs to apprehend Christ Jesus with his justice and satisfaction, quha is the end and accomplishment of the Law, bequhome we ar set at this libertie, that the curse and malediction of God fall not upon us, albeit we fulfil not the same in all pointes. For God the Father beholding us, in the bodie of his sonne Christ Jesus, acceptis our imperfite obedience, as it were perfite, and couers our warks, quhilk ar defiled with mony spots, with the justice of his Sone. We do not meane that we ar so set at libertie, that we awe na obedience to the Law (for that before we have plainly confessed) bot this we affirme, that na man in earth (Christ Jesus onlie except) hes given, gives, or shall give in work, that obedience to the Law, quhilk the Law requiris. Bot when we have done all things, we must fall downe & unfeinedly confesse, that we ar unprofitable seruands. And therefore, quhosoever boastis themselues of the merits of their awin warks, or put their trust in the warks of supererogation; boast themselues in that, quhilk is nocht, and put their trust in damnable Idolatry.

17. *Of the Kirk.*

AS we beleue in ~~ane~~ God, father, sonne, and halie Ghast: sa do we maist constantly beleue, that from the beginning there hes bene, & now is, & to the end of the world shall be, ane Kirk, that is to say, ane companie & multitude of men chosen of God, who richtly worship and imbrace him, be trew faith in Christ Jesus, quha is the onlie head of the same Kirk, quhilk als wa is the bodie & spouse of Christ Jesus, quhilk Kirk is Catholike, that is universal, because it containis the Elect of all ages, of all Realmes, Nations, and tounge; be they of the Jewes, or be they of the Gentiles, quha haue communion and societie with God the father, and with his sonne Christ Jesus, throw the sanctification of his halie Spirit, and therefore is it called the communion, not of prophane persones, bot of sancts, quha as Citizenis of the heavenly *Jerusalem*, have the fruition of the Maist inestimable benefites; to wit, of ane God, ane Lord Jesus, ane Faith, and ane Baptisme: out of the quhilk Kirk, there is nouthier life, nor eternal felicitie. And therefore we vterly abhorre the blasphemie of them that affirme, that men quhilk live according to equitie and justice, shall be saved, quhat religion that ever they have professed. For as without *Christ Jesus*, there is nouthier life nor salvation: so shall there nane be participant thereof, bot sik as the Father hes given unto his sonne *Christ Jesus*, and they that in time cum unto him, avowe his Doctrine and beleve into him (we comprehend the Children with the faithful Parentes) this Kirk is invisable; knawn onlie to God, quha alane knowis whome he

Levit. 1.
Gal. 3.
1 Tim. 1.
Rom. 7.
Psal. 19.
8, 9, 10.
Deut. 10.
Rom. 10.
1 Kin. 8.
2 Chr. 6.
Ecc. 7.
Prov. 2.
1 Joh. 1.
Rom. 1.
Gal. 3.
Deu. 27.
Phil. 2.
Esay 64.
Luke 19.

Matth.
Eph. 1.
Col. 1.
Eph. 5.
24, 25.
Apoc.
Eph. 4.
John 1.
John 4.

hes chosen, and comprehends aswell (as said is) the Elect that be departed, commonlie called the Kirk Triumphant, and they that zit live and fecht against sinne and sathan, as shall live hereafter.

18. *The immortalitie of the Saules.*

THE Elect departed are in peace and rest fra their labours: not that they sleep, and come to a certaine oblivion as some Phantastickes do affirme: but that they are delivered fra all fear and torment, and all temptatioun, to quihilk we and all God his elect are subject in this life, and therefore do beare the name of the Kirk Militant: As contrariwise, the reprobate & unfaithfull departed have anguish, torment, and pain, that cannot be expressed: sa that neither are the one nor the vther in sik sleep, that they feele not their torment, as the parable of Christ Iesus in the 16. of *Luke*, his words to the thiefe and thir words of the saules crying under the altar: *O Lord, thou that art righteous and just, how long shall thou not revenge our blude upon thir that dwellis in the earth; dois declair.*

19 *Of the notes, be the quihilk the trewe Kirk is discerned, fra the false, and quha shall be iudge of the doctrine.*

BECAUSE that sathan from the beginning, hes laboured to deck his pestilent synagoge with the title of the Kirk of GOD, and hes inflamed the heartes of cruell murderers, to persecute, trouble, and molest, the trewe Kirk and Members thereof, as *Cain* did *Abell*, *Ishmael*, *Isaac*, *Esau*, *Jacob*, & the haill priesthead of the Jews, Christ Iesus himself, and his apostles after him. It is one thing maist requisite, that the trewe Kirk be discerned fra the filthy synagogues, be clear and persite notes, least we being deceiued, receiue and imbrace to our awin condemnatioun, the one for the vther. The notes, signes, and assured takens, whereby the immaculate spouse of Christ Iesus is knawen fra the horrible harlot, the Kirk malignant: we affirme are neither antiquitie, Title vsurped, lineall descence, place appointed, nor multitude of men approving ane error: for *Cain* in age and title was preferred to *Abell* and *Seth*: *Jerusalem* had prerogative aboue all places of the earth, where also were the Priests lineally descended fra *Aaron*; and greater number followed the Scribes, Pharisees, and Priestes, then unfainedly beleueed and approved Christ Iesus and his doctrine: and zit as we suppose, no man of sound judgment, will grant that any of the forenamed, were the Kirk of God. The notes therefore of the trewe Kirk of God, we beleewe, confesse and avow to be, first the trewe preaching of the word of God, into the quihilk God hes revealed himselfe vnto vs, as the writings of the Prophets and Apostles dois declair. Secondly, the right administration of the Sacraments of Christ Iesus, quihilk mon be annexed unto the word and promise of God, to seale and confirme the same in our hearts. Last, Ecclesiastical discipline vprightlie Ministred, as God his worde prescribes, whereby vice is repressed, and vertew nurished; wherfore then thir former notes are scene, and of ony time continue (be the number never so few about two or three) there without all doubt is the trew Kirk of Christ, who according vnto his promise, is in the midst of them.

Not

Not that vniverfall, of quhilk we haue before spoken, but particular, sik as wes in *Corinthus*, *Galatia*, *Ephesus*, and vther places, in quhilk the Ministrie wes planted be Paull, and were of himselfe named the kirks of God: and sik kirks, we the inhabitantis of the Realme of SCOTLAND, professoris of Christ Iesus, professis our selfis to haue in our Citties, townes, and places reformed, for the doctrine taucht in our Kirkis, contained in the writen worde of God, to wit, in the buiks of the auld, and new Testamentis, in those buikis we meane, quhilk of the ancient haue been reputed canonicall. In the quhilk we affirme, that all thingis necessary to be beleaved, for the saluation of mankinde, is sufficiently expressed. The interpretation quhair of, we confesse, neither appertaines to private, nor publick persone, neither zit to ony Kirk, for ony preheminence, or prerogatiue personallie or locallie, quhilk ane hes aboue ane vther, but apperteines to the Spirite of God, be the quhilk also the Scripture was writen. When controversie then happines, for the right vnderstanding of ony place or sentence of Scripture, or for the reformation of ony abuse within the Kirk of God, we ought not sa meikle to luke what men before vs haue said or done, as vnto that quhilk the halie Ghaist vniformelie speakes, within the body of the Scriptures, and vnto that quhilk Christ Iesus himselfe did, and commanded to be done. For this is ane thing vniverfallie granted, that the Spirite of God, quhilk is the Spirite of Vnitie, is in nathing contrarious vnto himselfe. Gif then the interpretation, determination, or sentence of ony Doctor, Kirk, or Councell, repugne to the plaine worde of God writen in ony vther place of the Scripture, it is a thing maist certaine, that there is not the true vnderstanding and meaning of the haly Ghaist, although that Councils, Realmes, and Nations haue approved and received the same. For we dare not receiue nor admit ony interpretation, quhilk repugnes to ony principall point of our Faith, or to ony vther plaine text of Scripture, or zit unto the rule of charitie.

1 Cor. 1. 2
2 Cor. 1. 1.
Gal. 1. 2.
Eph. 1. 1.
Act. 16. 9,
10. & 18:
1, &c.
1 Cor. 1,
&c.
Act. 20. 17
&c.
Ioh. 20. 31
2 Tim. 3.
16, 17.
2 Pet. 1. 20
21

Ioh. 5. 29.

Ephes. 4-4

20 *The authoritie of the Scriptures.*

AS we beleue and confesse the Scriptures of God sufficient to instruct, and make the man of God perfite: so do we affirme, and avow the authoritie of the same, to be of God, and nether to depend on men, nor angels. We affirme therefore, that sik as allege the Scripture, to haue na vther authoritie, bot that quhilk it hes receiued from the kirk, to be blasphemous against God, and injurious to the trew Kirk, quhilk alwayes heares and obeyis the voice of her awin spouse and Pastor, but takes not vpon her to be Maistres over the famin.

1 Tim. 3.
16, 17.

Ioh. 10. 27

21 *Of general Councils, of their Power, Authority, and cause of their Convention.*

AS we do not rashlie damne that quhilk godly men assembled together in general Council lawfully gathered, haue proponed vnto vs, so without just examination, dare we not receiue quhatsoever is obtruded vnto men vnder the name of generall councils: for plaine it is, as they wer men, so haue some of them manifestlie erred, and that in matters of great weight and im-

Gal. 2. 11,
12, 13, 14.

portance. So farre then, as the councell previs the determination and commandement that it giues, bee the plaine worde of God : so soone do we reverence and imbrace the same. But gif men vnder the name of a Councel, pretend to forge vnto vs, new Artickles of our faith, or to make constitutionis repugning to the word of God : then vtterlie we must refuse the same, as the doctrine of Devils, quhilk drawis our saules from the voyce of our onlie God, to follow the doctrines and constitutiones of men : The cause then quhy that general Councellis conueened, was nether to make any perpetual law, quhilk God before had not maid, nether zit to forge new Artickles of our beleife, nor to give the word of God Authoritie, meikle les to make that to be his Word, or zit the trew interpretation of the same, quhilk wes not before, be his haly will, expressed in his word : but the cause of Councellis (we meane of sik as merite the name of Councellis) wes pairtlie for confutation of heresies, and for giving publick confession of their faith, to the posteritie following, quhilk baith they did the by authoritie of Gods written word, and not by any opinion or prerogatiue, that they culd not erre, be reason of their General assemblie : And this we iudge to haue been the chiefe cause of general Councellis. The vther wes for gude policie & ordour, to be constitute & obserued in the Kirk, quhilk (asin the house of God) it becumnis al things to be done decently and in ordour. Not that we think, that any policie, and an ordour in ceremonies, can be appoynted for all ages, times and places : for as ceremonies, sik as men haue deuised, ar bot temporal : so may and aucht they to be changed, when they rather foster superstition then that they edefie the Kirk, vsing the same.

22. Of the Sacramentes.

AS the fatheris vnder the law, besides the veritie of the Sacrifices, had twa chiefe Sacramentes, to wit Circumcision & the Passeover, the defisers and contemners whereof, were not reputed of Gods people : sa do we acknowledge and confesse that we now in the time of the euangell haue twa chiefe Sacramentse, onlie institutted be the Lord Iesus, and commanded to be used of all they, that will be reputed members of his bodie : To wit, Baptisme, and the supper or Table of the Lord Iesus, called the Communion of his body and blude. And thir Sacramentes as weel of auld, as of New Testament, now institutted of God, not onlie to make an visiblie difference, betwixt his people, and they that wes without his league : but also to exerce the faith of his children, and be participation of the same Sacramentes, to seil in their hearts the assurance of his promise, and of that most blessed conjunction, vnion and societie, quhilk the elect haue with their head Christ Iesus. And this we vtterlie damne, the vanitie of they, that affirme Sacramentes, to be na thing els bot naked and baire signes. No, we assuredlie beleue, that be Baptisme, we are ingrafted in Christ Iesus, to be made partakers of his Iustice, be quhilk our sinnes are covered and remitted. And alsua, that in the Supper richtlie used, CHRIST IESUS is so joyned with us, that he becommis very nourishment and fude of our saules. Not that we imagine anie transubstantiation of Bread into Christes bodie, and of Wine into his Natural blude, as the Papistes haue perneciousslie taucht, and damnable beleued : bot

1 Tim:4:1,
2,3:Co:2:18,19
20, 21, 22,
23:A&t: 15: 1,
&c.1 Tim:3:16,
Heb:3:2:
1 Cor:14:40Gen:17:10:
Exod: 12:
3. &c:
Gen:17:4:
Nom:9:13:
Mat:28:19:
Mar:16:17:
Mat:26:26:
Mar: 14:22
Luk:22:19:
1 Cor:11:24:
1 Cor: 10:
16:Rom: 6:3,
4,5:
Gal:3:27:

bot this vnioun and conjunction, quhilk we haue with the body & blude of Christ Iesus in the richt vse of the Sacraments, wrocht be operatioun of the haly Ghaist, who by trew faith caryis us above all things that are visibill, carnal, and earthly, and makes us to feede upon the body and blude of Christ Iesus, quhilk wes anes broken and shed for us, quhilk now is in heaven and apperis in the presence of his Father for vs. And zit notwithstanding the far distance of place, quhilk is betwixt his body, now glorified in heaven, and us now mortal in this earth, zit we man assuredlie beleue, that the bread quhilk we break, is the communion of Christes bodie, and the cupe quhilk we blesse, is the communion of his blude. So that we confesse, and undoubtedlie beleue, that the faithful in the richt vse of the Lords Table, do so eat the bodie and drinke the blude of the Lord Iesus, that he remains in them, and they in him. Zea, they are so maid flesh of his flesh, and bone of his bones, that as the eternal God-head has given to the flesh of Christ Iesus (quhilk of the awin condition of nature, wes mortall and corruptible) life and immortalitie: so dois Christ Iesus his flesh and blude eaten and drunken be us, give vnto us the same prerogatiues. Quhilk albeit we confesse, are neither given vnto us at that time onelie, neither zit be the proper power and vertue of the Sacrament onlie: zit we affirme that the faithful, in the richt vse of the Lords Table, has conjunction with Christ Iesus: as the naturall man can not apprehend: zea, and farther we affirme, that albeit the faithful oppressed be negligence, and namelie infirmitie, dois not profite sa meikle, as they wald, in the verie instant action of the Supper: zit fall it after bring fruite furth, as liuelie seid sawin in gude ground. For the haly Spirit, quhilk can neuer be diuided fra the richt institution of the Lord Iesus, will not frustrat the faithful of the fruit of that mysticall action, bot all thir we say cummings of trew faith, quhilk apprehenkis Christ Iesus, who only makis this Sacrament effectual vnto us. And therefore whosoever scanders us, as that we affirme or belevis Sacraments to be naked and bair Signes, do injurie vnto vs, and speaks against the manifest trueth. But this liberallie and franklie wee confesse, that we make ane distinction betwixt Christ Iesus in his eternal substance, and betwixt the Elements of the Sacramentall Signes. So that we will neither worship the Signes, in place of that quhilk is signified be them, neither zit doe we dispise & interpret them, as unprofitable and vaine, bot do vse them with all reverence, examining our selues diligentlie, before that so we do. Because we are assured be the mouth of the Apostle, that ilk as eat of that bread, and drinke of that cupe vnworthelie, are guiltie of the bodie and blude of Christ Iesus.

23 Of the richt administration of the Sacraments.

THAT Sacraments be richtlie ministrat, we iudge twa things requisite: The ane, that they be ministrat be lauchful Ministers, whom we affirme to be only they, that ar appoynted to the preaching of the word, into quhair mouthes God has put sum Sermon of exhortation, they being men lauchfullie chosen thereto be sum Kirk. The uther, that they ministrat in ilk elements, and in ilk sort, as God has appointed, else we affirm that they cease

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to

Mar: 16: 19
Luk: 24: 51
Act: 1: 11
Act: 3: 21
1 Cor: 10:

Eph: 3: 30
Mar: 12: 50
Mar: 15: 37
Luk: 23: 46
Ioh: 19: 30
Ioh: 5: 51
53: 54, 55
56: 57, 58:

1 Cor: 11: 28, 29

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to be the richt Sacraments of Christ Iesus. And therefore it is, that we fly the doctrine of the Papistical Kirk, in participation of their sacraments: first, because their Ministers are na Ministers of Christ Iesus, zea (quhilk is mair horrible) they suffer wemen, whome the haly Ghaist will not suffer to teache in the Congregation, to Baptize: and secundly, because they haue so adulterated both the one Sacrament and the vther, with their awin inuentionis, that no part of Christs action abydes in the originall puritie. For Oyl, Salt, Spittill, and sik lyke in Baptisme, ar bot mennis inuentionis. Adoration, Veneration bearing throw streitis and townes, & keiping of bread in boxes or buistes, ar prophaniation of Christs Sacraments, and na vse of the same. For Christ Iesus saide, Take, eat, &c. do ze this in remembrance of me. Be quhilk word & charge, he sanctified bread and wine, to the Sacrament of his halie bodie and blude, to the end, that the ane suld be eaten, and that all suld drink of the vther, and not that they suld be keiped to be worshipped & honoured, as God, as the Papistes haue done heirtofore. Who also committed Sacrilege, steiling from the people the ane parte of the Sacrament, to wit, the blessed cupe. Moreover, that the Sacraments be richtly vsed, it is required, that the end & cause, why the Sacraments were institute, bee vnderstand and observed, as weil of the minister, as of the receiueris. For gif the opinion be changed in the receiuer, the richt vse ceassis, quhilk is maist evident, be the reiection of the sacrifice, as also gif the teacher planely teache fals doctrine, quhilk were odious and abhominable before God (albeit they were his awin ordinance) because that wicked men vse them to an vther end, then God hes ordained. The same affirme we of the Sacraments in the Papistical Kirk: in quhilk we affirme the haill action of the Lord Iesus to be adulterated, as weil in the external forme, as in the end and opinion. Quhat Christ Iesus did, and commanded to be done, is euident, be the Evangelistes, and be Saint Paull: quhat the Preist dois at his altar, we neid not to rehearse. The end & cause of Christs institution, and why the selfe same suld be vsed, is expressed in thir words, Doe ze this in remembrance of me, als oft as ze fall eat of this bread, & drink of this Cupe, ze fall shaw furth, that is, extoll, preach, magnifie, and praise the Lords death, till he cum. Bot to what end, & in what opinioun the Preistes say their Messe, let the worde of the same, their awin doctouris and wrytings witnes. To wit, that they, as Mediatore betuixt Christ, and his Kirk, do offer vnto God the Father, a Sacrifice propitiatorie, for the sinnes of the quick and the dead. Quhilk doctrine, as blasphemous to Christ Iesus, & making derogation to the sufficiencie of his only Sacrifice, once offered for purgatioun of all they that fall be sanctified, we vterly abhorre, detest and renounce.

24 *To whom Sacraments appertaine.*

WE Confesse and acknowledge, that Baptisme apperteinis as weil to the infants of the faithfull, as vnto them that be of age & discretion, and so we damne the error of the Annabaptists, who denies Baptisme to appertaine to Children, before that they haue faith and vnderstanding: bot the Supper of

First Parliament xv. of Decemb. 1587. 15

of the Lord, we confesse to appertaine to sik onely, as be of the houshold of Faith, and can trie and examine themselves, as weill in their faith, as in their dewtie towards their Nightbouris. Sik as eate and drink at that haly Table without faith, or being at dissension and division with their brethren, do eat vnworthelie: And therefore it is that in our Kirk, our Ministers tak publick & particular examination, of the knowlege and conversation of sik, as are to be admitted to the Table of the Lord Iesus.

25 *Of the Civile Magistrat.*

WE confesse and acknowledge Empyres, Kingdomes, Dominiouns, and Citties, to be distincted and ordained be God: the powers and authoritie in the same, be it of Emperours in their Empyres, of Kings in their Realmes, Dukes and Princes in their Dominions, and of vthers Magistrats in the Citties, to be Gods haly ordinance, ordained for manifestation of his awin glory, and for the singular profite and commoditie of mankind: So that whosoever goeth about to take away, or to confound the haill state of Civile policies, now long established: we affirme the same men, not onely to be eniemiesto mankind, but also wickedly to secht against God his expresse will. Wee farther confesse and acknowledge, that sik persouns, as are placed in authoritie, ar to be loved, honoured, feared, and halden in most reverent estimation; because that they are the Lieu-tennants of God in whose Sessiouns, God himselfe dois sit, and judge; zea, even the Iudges and Princes themselves, to whome be God is given the sword; to the praise and defence of gude men, and to revenge and punish all open malefactors. Moreover, to Kings, Princes, Rulers and Magistrats, wee affirme that chieffie and most principallie the conservatioun and purgation of the Religioun appertaines, so that not onliethey are appointed for Civill policie; but also for maintenance of the trew Religioun, and for suppressing of Idolatrie and Superstitioun whatsoever. As in *David, Iosaphat, Ezechias, Iosias*, and vthers highly commended for their zeal in that caice, may be espyed. And therefore wee confesse and avow, that sik as resist the supreme power, doing that thing quhilk appertains to his charge, do resist God his ordinance; and therefore cannot be guiltles. And farther we affirme, that whosoever denies vnto them ayde, their counsell and comfort, quhiles the Princes and Rulers vigilantly travell in execution of their office, that the same men deny their helpe, support and counsell to God, quha be the presence of his Lieu-tenant, dois craue it of them.

26 *The quisties freelie given to the Kirk.*

ALBEIT That the word of God trewly preached, and the Sacraments richtlie ministred, and Discipline executed, according to the worde of God, be the certaine & infallible Signes of the trew Kirk, we meane not that euery particular persoun joyned with sik company, be ane Elect member of CHRIST IESVS: For we acknowledge and confesse, that Dornell, Cockell, and Caffie, may be sáwen, grow, and in great abundance lie in the midst of the Wheit, that is, the Reprobate may be joyned in the societie of the Elect, and may externally vse with them the benefites of the worde and Sacra-

King Iames the Sext.

Mat: 13.
20, 21.
Rom. 10.
9, 13.

ments. Bot sik being bot temporal professoures in mouth, bot not in heart, do fall backe and continew not to the end. And therefore haue they na fruite of Christs death, Resurrection, nor Ascension: but sik as with heart vnfaignedly beleue, and with mouth bauldely confesse the Lord Iesus, as before we haue said, fall most assuredly receiue their giustes. First in this life remission of finnes, and that be only faith in Christs blude. In sa mekle, that albeit sinne remaine and continuallie abyde, in thi our mortall bodies, zit it is not imputed vnto vs, bot is remitted, and couered with Christs Iustice. Secundly, in the

Rom: 7: &
2 Cor: 5: 21
Ioh: 5: 28,
29:
Ap: 20: 23:
Ioh 19: 25,
26, 27:
Mat: 25: 31
Ap: 14: 10:

general Iudgement, there shall be giuen to every man and woman resurrection of the flesh. For the Sea shall giue her dead: the Earth they that therein be inclosed, zea the Eternall our God shall stretch out his hand on the dust, and the deade shall arise vncorruptible, and that in the substance of the self same flesh that euery man now beiris, to receiue according to their warkes, glory, or punishment. For sik as now delyte in vanity, cruelty, filthynes, superstition, or Idolatry, shall be adjudged to the fire vnquenchable. In quihilk they shall be tormented for euer, as weill in their awin bodyes, as in their faules, quihilk now they giue to serue the Deuill in all abomination. Bot sik as continew in weil doing to the end, bauldely professing the Lord Iesus: we constantly beleue, that they shall receiue glorie, honor, and immortality, to reigne for euer in life

Rom: 26.
7 8, 9, 10:
Phil. 3: 21:
1 Cor: 15:
24, 28:

euerafasting, with Christ Iesus, to whose glorified body all his Elect, shall be made lyke, when he shall appeir againe in iudgement, and shall rander up the kingdom to God his Father, who then shall be, and euer shall remaine all in all things God blessed for euer. To whome with the Sonne, and with the haly Ghaist, be all honour and glorie, now and euer. So be it.

Nam: 9: 35
Psal: 68: 1:
Act: 4: 29:

Arise (O Lord) and let thy enemies be confounded, let them flee from thy presence, that hate thy godlie Name. Giue thy seruands strenth to speake thy word in bauldnesse, and let all Nationns cleaue to thy trem knowledge. Amen.

F I N I S.